

LABOR AND WAGE IN ISLAM

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ABSTRACT

Labor and wages are inseparable. Both are always interesting theme to be studied. The discussion of wages at moment is a hot topic to talk about. On the one hand, the workers have the right to demand a wage increase given the higher prices of basic necessities. On the other hand, the entrepreneurs also have the right to gain a profit that can ensure the sustainability of their business where too high wage increases can cause the production costs to swell and make the investment climate unfavorable. . Wages or ujroh in Islam are closely related to material concepts and moral ethics, in contrast to conventional economics which holds that wages are merely a material concept. That is why the alternative wage system that Islam gives is very different from conventional economic concept.

Keywords: Labor, Wages, Islam, Islamic Economics

INTRODUCTION

The discussion of current wages is a hot topic. This is inseparable from the conflict of interest in it. On the one hand, workers have the right to ask for a wage increase given the high prices of basic commodities especially after government policies raise fuel prices. But on the other hand, entrepreneurs have the right to make a profit that can ensure their business continuity so that an over-inflated wage may cause the production cost to swell and make the investment climate unfavorable. The government as a mediator of these two interests is in a condition that requires prudence in order is not wrong in making decisions.

Wages are an important part of the right to be received by workers and it is highly recognized by the Islamic Shari'a. The discussion of wages which are an important part of the elements of production cannot be ignored in order to create a fair wage concept for workers and employers. Wage justice is an important part of the economic activity factor that can affect the amount of job demand as well as the job offerings.

Labor and wages are inseparable. Both are always interesting themes to be studied. Even labor demonstrations are also more concerned with the demand for wage increases. Wages are one of the main incomes for a worker therefore the amount of wage earned by the worker can affect the strength of one's purchasing power.

Islam, as a whole life system certainly has given answers to all human problems, including the economy. In essence, the relationship between employers and workers in modern times has been practiced since the time of the Prophet SAW and the Companions. Wages or ujroh (in Arabic) in Islam are closely related to material concepts and moral ethics, in contrast to conventional economics which holds that wages are merely a matter of matter. That is why the alternative that Islam gives is very different in wage will be different from conventional economic concept.

METHODS

The method used in this study using qualitative with literature study approach. Nazir defines that Library study is a technique of data collection by conducting a study of books, literature, records, and reports relating to problems solved.¹ The purpose of this study is to know the concept of labor and wages in Islam.

LITERATURE REVIEW

Labor

According to Chaudry (2012: 185) the term of work in economics is used the largest definition, therefore every work either manual or mental done because the consideration of obtaining a wage of material is called work. On the contrary work done for the purpose of having fun or entertainment alone without any consideration to get compensation or compensation is not called work.

According to Imam Syaibani, work is an effort to get money or prices in a lawful way². In Islam, work as an element of production is based on the concept of *istikhlaf*³ in that humans are responsible for prospering the world and also responsible for developing the treasures that God mandates to cover human needs. While the workforce is all the effort and endeavor committed by part of the body or mind to get the appropriate rewards.

Marshall states (in Chaudry 2012: 185) “*any exertion of mind and body undergone partly or wholly with a view to some good other than the pleasure derived directly from work is called labor*” that any work that has a purpose is rewarded is called work. Does not look at someone who has a high skill or who do not have at all. This will cover all forms of occupations from engineers, doctors, economists, teachers, etc. to factory workers and paddy farmers.

Wage

Wages in Arabic are called *al-ujrah*⁴. In terms of language *al-ajru* means 'iwad (replace) therefore *al sawab* (reward) is called also *al ajru* atau *al ujarah* (wages)⁵.

Afzalur rahman (1995: 361) defines wages as the price paid to the worker for his services in the production of wealth like other factors of production, labor is rewarded for his so-called wages. In other words, wages are the price of labor paid for their services⁶. To quote Prof Benham's statement in Afzalur Rahman (1995: 361):

"Wages may be defined by the amount of money paid by the person who gives work to a worker for his services in accordance with the agreement"

Wages according to Imam Al Kassani (d. 587 AH) define wages as 'iwad (change) that has been known (determined) for a known benefit as well⁷.

This is based on the word of God in Surah Al Talaq verse 6:

¹ Moh. Nazir, 2003. *Metode Penelitian*. Jakarta : Ghalia Indonesia. Cet.ke-5. p 27

² Huda, Nurul. Et al. 2008. *Ekonomi Makro Islam*. Jakarta : Kencana Prenada Media Group p 227

³ *Istikhlaf* (alternately) means one's position will not last and will be replaced by the next generation.

⁴ Munawwir, Ahmad Warson. 1997. *Kamus al-Munawwir Arab-Indonesia*. Surabaya : Pustaka Progressif. p 9

⁵ Karim, Helmi 1993. *Fiqh Muamalah*. Jakarta : Raja Grafindo Persada . p 29

⁶ Rahman, Afzalur. 1995. *Doktrin ekonomi Islam alih bahasa Soeroyo & Nastangin*. Yogyakarta: PT Dana Bhakti Wakaf vol 2 p 361

⁷ Kassani, Abu Bakar Mas'ud Al. 1982. *Badai'u al shona'I fi tartibi al syara'I'* . Bairut : Dar Kutub al Islami hlm 174 Juz 2

فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ

It means "then if they feed (your children) for you, then give them their wages"

DISCUSSION

Man is a working creature, homo faber. By working man expresses his existence in the life of society. Working is basically a fundamental reality for man and his coolness becomes the essence of nature which is always carried in every level of human development. Work which is a statement of human existence is actually an incarnation of the unity of the self that involves all the elements that shape the behavior and character, they are soul, spirit, mind and labor and members of his physical body. Therefore work can show the existence of the human self will appear visible and measurable levels of quality⁸.

Labor is closely related to humans which is one of the most important factors of production. Even the wealth of natural resources of a State if is not managed and utilized by humans will be useless and useless. Indonesia possesses abundant natural wealth and fertile land, but due to the lack of empowerment of labor causes a high rate of unemployment and poverty. But South Korea's scarce natural resources can progress and expand due to its tenacity and industrious work there as well as South Korea including the developed countries through the development of creative industries. Thus, human resources that include labor that is committed, hard work and patriotic, both labor and intellectual is a must for the economic development of a nation.

The Quran has taught the basic principle of labor, in Surat an-Najm number 39 Allah SWT says:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ٣٩

Meaning: "and a man will not get except what his effort . "

Islam encourages its people to work and produce, even to make it a duty that leads to a better and better life. Allah says in Surah An Nahl number 97:

"Whoever works righteous deeds, both men and women in a state of faith, then surely We will give him a good life and indeed We will reward them with a better reward from what they have done"

Islam greatly magnifies work and labor as long as it conforms to the conditions outlined, therefore any form of income received without work and obtained as easily as flowers, gambling, etc. is considered low and forbidden. The Prophets who are the greatest human beings also involve themselves in working to earn a living. In the Qur'an there are many stories that show the prophets also work as an example of Prophet David and Moses who each worked as a blacksmith and goat herd. Prophet Muhammad himself worked as a goat herd and trades and the prophet never glorifies or demeans a work.

In the hadith of the Prophet narrated by Imam Bukhari states *"The best food consumed by a person is the food produced by hard work and actually the Prophet David consumes food from the results of his sweat."*

In the view of Islam, the work and all forms of economic activity not only stalled to the problem of work and economy alone, the wider Islam considers work is one way in ensuring social equilibrium that aims at the enforcement of justice and equity in all humans. Therefore Islam is very fighting poverty and regard poverty as a factor that causes kufur. The Prophet said: "Almost the fakir brings kufufuran".

⁸ Asy'arie, Musa. 1997. *Islam Etos Kerja &Pemberdayaan Ekonomi Umat*. Yogyakarta : LESFI p 40

Islam sees human effort in seeking rizki counted as the value of worship as long as the business is carried out with hahal, honest, sincere and diligent. Therefore there are several criteria that can make work including worth of worship⁹ :

1. The work must be lawful and in accordance with the provisions of the Shari'a.
2. Implemented with sincere intentions and seek Allah's approval.
3. Implemented with itqan (diligent, thorough, meticulous and professional).
4. Dilaksanakn with the principles of sharia such as trust, fair, responsible.

Economic development and development in other fields always involve human resources as one of the development actors; therefore the population in a country is the main element in development. Large population does not always guarantee the success of development can even be a burden for the sustainability of the development. The number of people who are too large and not proportional to the availability of employment will cause some of the residents who are at work age do not get a job.

CRITERIA OF EMPLOYMENT ELECTION

In essence, a person who works for his life always aims to expect the pleasure of Allah SWT. If one works for himself and his family honestly and hopes for God's grace he receives a worthy reward for his efforts and honesty. Therefore to support it a worker must have some criteria as follows (Afzalur rahman, 1995: 262)¹⁰:

1. Manpower skills

The skill of the workforce is the use of labor to work on the industry, the skills and skills it possesses that can raise capital. In the modern world where the use of electronic devices is increasing rapidly the skills and skills of an absolute worker / worker is necessary. Joblessness in work in any field will have a negative impact on the industry that can result in the decline of the country's economy

Islam leads to a high level of skillful work, Islam commands its people to work diligently and perfectly. In the hadith it is mentioned that the Prophet said:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُثِقَنَهُ

It means "Surely Allah Tabaraka wa Ta'ala loves if one of you works, then he is itqan in his work" (HR Baihaqi).

Itqan in work requires its implementation procedurally, professionally, and progressively. Work must be done properly and discipline complies with the rules and demands of the procedure. It should also run at the appropriate time of the proportion of certain hours of work and deadline. Then it is not just completion, but also strives to be able to develop work, progressively to achieve better results and grades from stage to stage over time.

Moral and physical health

Moral and physical health have a very close relationship with the skills of laborers / laborers. A healthy and strong worker is more capable than a weak and sick worker. The qualities of a competent worker are depicted in the Qur'an which tells the story of Moses being employed. Allah says in the letter of Al-Qashash number 26

⁹ Jusoh, Wan ali bin wan. 2002. *Hubungan majikan dan pekerja dari perspektif Islam* In Journal Tehnikal dan Kajian Islam vol 2 December

¹⁰ Rahman, Afzalur. 1995. *Doktrin ekonomi Islam* alih bahasa Soeroyo & Nastangin. Yogyakarta: PT Dana Bhakti Wakaf . Vol 1 p 262

قَالَتِ إِحْدَاهُمَا يَا بَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَن اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ

This means "One of the two women said:" Yes my father takes him as a man who works (for us), for indeed the best person you take to work (on us) is a strong man again trustworthy"

In the verse states that the physical strength (health) and honesty (morals) owned by Prophet Moses is a necessary trait by a qualified worker. Whether rough laborers or experts, honesty is an important element in working.

Reason of good mind

Common sense of mind is the power of a person's efforts in judging and sparking things in the wisest way possible. This is also one of the factors that affect the ability of the workforce. In the Qur'an this nature is expressed in the letter In the Qur'an this trait is stated in the letter of Yusuf number 55:

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْم

This means "Say Yusuf:" Make me the treasurer of the state (of Egypt): for I am a man of good knowledge.

The words used حَفِيظٌ عَلَيْم illustrate wisdom and consideration so that the stoned and unskilled knowledge cannot be handed the task of leading on earth. The Prophet SAW said:

قال رسول الله صلى الله عليه وسلم : إذا أسند الأمر إلى غير أهله، فانتظر الساعة

Meaning: Rasulullah SAW said, "If the business is not handed over to the experts, then wait for the destruction." (Narrated by Bukhari)

4. Education and training

Education and training also improve the ability of the workforce. Educated and trained workers are able to work more thoroughly than those who are uneducated and trained. The advantages of education and practice are mentioned in the word of God letter of Al Baqarah number 269:

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Meaning: "Allah grants al wisdom (a deep understanding of the Qur'an and As Sunnah) to whom He will. And whoever is blessed with wisdom, he has indeed been blessed with many gifts. And only those who think that can take lessons (from the word of God) "

From the above verse, education and training are regarded as good in which they match the wealth and wealth of many. In the same way, God distinguishes the work of the one who attains the skill and education to the trained and untrained worker.

In the letter of Az Zumar number 9 described:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Meaning: "Word "Are there any who know those who do not know?" Verily those who speak the lesson "

WORK OBLIGATIONS

Essentially, the employee's obligation is the right of the employer. The basic obligation of the worker is to fulfill all the obligations set forth in the employment agreement¹¹. Often

¹¹ Chaudhry, Muhammad Syarif. 2012. *Sistem Ekonomi Islam : Prinsip Dasar*. Alih bahasa: Suherman Rasyidi. Jakarta : Kencana p 165

encountered workers who claim only their rights but do not carry out their duties as employees or workers well. It is strictly forbidden by Islam and even gets the threat of a painful punishment as in the word of Allah SWT the letter of As-Shof number 2-3:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Meaning: "O those who believe, why are you saying something you do not do? There is great hatred in the sight of Allah that ye say that which ye do not do "

From that verse it is understood that demanding the rights of the workers without performing their duties properly constitutes a violation of work prohibited in Islama therefore prior to claiming rights, workers and employees must carry out their obligations first, along with some of the powers that must be fulfilled by the workers:

1. Be cautious of God, this is in accordance with the word of God in the letter at-Thalaq verses 2-3 which means: "Whoever is cautious of Allah will undoubtedly make him a way out. And give him sustenance from an unexpected direction "
2. Honestly, the Prophet has taught us how he works honestly when trading even an honest worker will have a glorious place in the Hereafter as in the hadith mentioned: from 'Abdullah bin 'Umar radhiallahu' anhu that Rasuluillah SAW said, "A honest and trustworthy (trustworthy) Muslim traders will be (gathered) with the Prophets, the siddians and the martyrs on the Day of Resurrection. "(Ibn Majah)
3. Sincere in working. The Prophet said: "If a slave works sincerely for his master and worships his Lord well then for him two rewards." (HR. Bukhari)
4. Execute the contract of work that has been agreed. But it must be in accordance with the provisions allowed syarit. As in the hadith of the Prophet "Every Muslim must adapt to the deal he approves. Unless a conscientious or halal deal is lawful." (HR at-Thabrani).
5. Working professionally and responsibly. The Prophet said: "Surely Allah Tabaraka wa Ta'ala loves if one of you works, then he is in his work" (HR. Baihaqi)

WORKER'S RIGHTS

As a worker who surrenders his mind and energy to his employer, a worker is often viewed as low and weak by the employer, as if the worker does not have the right he or she obtains as a worker. The worker not only has the obligation he has to work as a good work ethic to his employer but also a worker has the right he can receive and must be fulfilled by his employer and employer. Therefore Islam paid special attention to protecting its rights. There have been many hadiths of prophets and atsar of the Companions explaining the protection of the rights of the workers. Afzalur rahman (1995: 391) concludes there are at least ten fundamental rights of the workers he can receive:

1. Workers are entitled to a wage that allows them to enjoy a decent life
2. She should not be given a job that exceeds her physical abilities and if one day she is entrusted with a very tough job then she should be given help.
3. She should be given appropriate treatment assistance if ill and pay the appropriate medical expenses at that time. It is fitting that medical assistance to workers and employers is supplemented by government assistance (such as zakat or other allowances)
4. Appropriate determination shall be made for the payment of pensioners for workers.
5. Employers should be encouraged to issue their donations to the workers and their children

6. They must be paid from the benefits of unemployment insurance in the unemployment season stemming from and zakat. This will strengthen their covenant powers and will help to stabilize wage levels at a reasonable level within the country.
7. They must be paid with appropriate compensation for accidents occurring in the work.
8. The goods produced in the factory where they work should be given to them for free or to sell them at a cheaper cost.
9. They must be treated well and politely and forgiven if they make mistakes while working
10. They should be provided with proper accommodation to keep their health and work efficiency undisturbed.

WAGES IN ISLAMIC VIEWS

Wage issues are a very sensitive issue in the world economy and especially jobs because wage disputes will have far-reaching impacts if they are not handled effectively¹². If workers do not receive fair and equitable wages, it will not only affect purchasing power that ultimately affects the livelihood standards of workers and their families, but will directly affect the whole society as they consume a large amount of state production¹³. In addition, wage inequalities of the workers will cause displeasure and chaos among them and can lead to action against industry in the form of demonstrations and strikes¹⁴.

Discussion of wages in the fikh of Islam entered in the chapter ijara which is rent rent. Lease rent in fikh can be either leasing the merits of an item or leasing one's services and personnel. In general there is no definite provision for the determination of wages of workers but the Prophet has warned that everyone who hires other people must then notify his wages. This wage rate is based on the level of benefits provided by the worker and within the prescribed time frame¹⁵. But it is not appropriate for a strong party in the contract of contract (employers) to exploit workers by providing unfair or under-standard wages¹⁶.

WAGE DETERMINATION

In determining wages in Islam, it is closely related to his work. Wages will be recognized halal if the work is also kosher, otherwise if the work is haram then the wages were forbidden

There is considerable disagreement among economists about the issue of how much a worker's wage should be earned or how the wage is set. Some say wages are set based on the level of necessities of life and others set marginal productivity provisions¹⁷.

Wage theories have been advanced by modern economists on the determination of wages. According to the subsistence theory wages tend to lead to a level that is only sufficient to meet the needs of the minimum workers and their families. Wages fund theory explains that wages depend on labor demand and supply. Residual claimant theory states that wages are the remainder if all the benefits for other factors of production have been paid. According to the marginal productivity theory in perfect competition conditions, every worker who has the

¹² Masyhuri. 2005. *Teori ekonomi dalam Islam*. Yogyakarta : Kreasi Wacana p 194

¹³ Rahman, Afzalur. 1995. *Doktrin ekonomi Islam* alih bahasa Soeroyo & Nastangin. Yogyakarta: PT Dana Bhakti Wakaf. Jilid 2 p 361

¹⁴ Ibid

¹⁵ Masyhuri. 2005. *Teori ekonomi dalam Islam*. Yogyakarta : Kreasi Wacana hlm 195

¹⁶ Qaradawi, Yusuf. 1997. *Peran Nilai dan Moral dalam Perekonomian Islam*, alih bahasa Didin Hafifuddin et al. Jakarta : Robbani Press. Cet, 1 p 57.

¹⁷ Rahman, Afzalur. 1995. *Doktrin ekonomi Islam* alih bahasa Soeroyo & Nastangin. Yogyakarta: PT Dana Bhakti Wakaf. Jilid 2 hlm 362

same skill and efficiency in a category will receive the same wage as the VMP (value of marginal product) of the type of work in question¹⁸.

Ibn Khaldun argues that wage determination follows market mechanisms in accordance with labor market demand and supply. Quoting the revelation of ibn khaldun (in Arif Hoetoro, 2007: 138):

"If a handicraft is a special request and there are people who want to buy it then the craft was in accordance with the type of goods that are very requested and imported. The people who are in the cities are eager to learn the craft (the special), in order to earn a living through this business. On the other hand if the craft no one asks, or no buyers, then surely no one is interested to learn it. The result is, the craft is abandoned and no longer exists in the market because it has been forgotten many people "

Thus according to ibn khaldun the difference in wage rates is caused by differences in the ability of the workforce. He argued with three things; first, a time when goods are so needed that cause an increase in the demand for labor in the industry which then impact on wage differences. second, the differences in the nature and character of the capabilities that exist in each profession and third, the friction in labor mobility among industries associated with training costs and skill formation of individual labor.

Islam as the way of life that has governed all the joints of human life, provides general provisions in determining the wages of workers so that no party is harmed either from employers or workers / laborers. Wages in Islam must be based on the principle of justice and the absence of tyranny and honesty, therefore an employer is not justified in acting cruelly and giving work beyond the ability of the worker / laborer. These principles are set forth in the word of God letter of Al-Baqarah 279:

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

Meaning: " you do not persecute or be persecuted"

And the word of God An-Nahl 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

It means: "Allah has commanded (you) to act justly and to do good, to give to kin, and Allah forbid from evil, munkar and enmity. He teaches you to take lessons "

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَعْطُوا الْأَجِيرَ أَجْرَهُ ، قَبْلَ أَنْ يَجِفَّ عَرَفُهُ.

Meaning: From Abdullah bin Umar said, Rasulullah SAW, said: " Give wages to labor before the sweat dries up ". (HR. Ibn Majah).

Hadith coming from Abu Dhar claimed that the Prophet SAW said:

هُمُ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ جَعَلَ اللَّهُ أَحَاهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ ، وَلَا يُكَلِّفْهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ فَإِنَّ كَلْفَهُ مَا يَغْلِبُهُ فَلْيَعْنَهُ عَلَيْهِ

¹⁸ Chaudhry, Muhammad Syarif. 2012. *Sistem Ekonomi Islam : Prinsip Dasar*. Alih bahasa: Suherman Rasyidi. Jakarta : Kencana p 197-198

Meaning: "They are your slaves or servants are your brothers. God has placed them under your control, feed them like your food, dress as your clothes and do not burden them with a job they cannot do. If you ask him to work hard then help him (Bukhari - Muslim)

From these two hadiths it is understood that delaying the payment of wages is equivalent to stealing a time that indirectly harms him and between the workers and the employer should make each other a brother, lord and servant.¹⁹ Thus the element of justice and humanity is a top priority in determining the wages of workers.

MINIMUM WAGE LEVEL

Workers in relation to the employer are in a lower position. The phenomenon occurring at the present time is often encountered with actions that deprived workers of the right to be harmful to them. Because the mindset is still struggling in the community consider the workers / workers are the weak and the employer is a people who have power and power. Therefore, in order to safeguard the rights of the workers of Islam, there is a minimum limit on wages acceptable to workers. The minimum wage rate in Islamic societies is determined by taking into account the basic human needs that include food, clothing, and housing. So the workers will get a decent level of living.

The division of basic human needs is mentioned in the Qur'anic letter of Thaaha verse 118-119 as follows²⁰:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۗ ۙ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ

It means "Surely you will not starve in it and will not be naked. and ye shall not be thirsty, nor shall the sun heat upon them "

Afzalur rahman (1995: 366) interprets the word (تَظْمَأُ) which means thirst, a very urgent desire; longing, indicating that the word not only contains a simple understanding of yaiu thirst for water but also thirst for education and treatment needs. Thus Islam is very guarding and protecting the workers to be kept alive by setting a minimum wage that can meet all their needs both food, clothing, and shelter.

In addition, the education of their children must also be met and also guaranteed their health. If the basic needs are not met with these wages it will greatly affect the efficiency of the working population so that the akhrinya mengngaruhi state wealth.

According to Afzalur Rahman (1995: 380), there are three things to consider in reconstructing a just wage system to conform to the teachings of the Prophet:

1. The minimum wage must be sufficient to meet the basic needs.
2. The economic responsibilities of the worker including the number of family members should be taken into consideration.
3. Differences in wages must be within the limits set out by fundamental differences, among others, in the type of work, length of service, education and skills and the economic needs of each worker.

MAXIMUM WAGE LEVEL

The economic system taught by Islam in relation to wage determination not only regulates and limits minimum wage levels to be received by workers but also gives maximum limits on

¹⁹ Ibid p 198

²⁰ Rahman, Afzalur. 1995. *Doktrin ekonomi Islam* alih bahasa Soeroyo & Nastangin. Yogyakarta: PT Dana Bhakti Wakaf. Jilid 2 p 366

wages in order not to exceed the costs of production that have been issued. The principle of justice underlying the determination of wages should be in favor of both parties between the workers / employers and employers or superiors. Therefore, to maintain efficiency in production, there needs to be restrictions that keep wages in order to stay within the limits of reasonableness so that they do not consume all the goods of production. In addition, maximum wage restrictions can encourage and maintain the level of investment at a proper level²¹.

In the Qur'an the principle of maximum wage restriction is contained in the letter of An-Najm verse 39

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

Meaning: "and that a man has no gain other than what he has labored for."

In the verse it is implied that the maximum wage acceptable to workers should be in accordance with what they have contributed in the success of other factors of production.

Prophet Muhammad SAW also provides a maximum limit on wages that can be accepted by workers by adjusting the level of difficulty and donations that talah given. In the hadith mentioned:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : إِنَّ لَكَ مِنَ الْأَجْرِ عَلَى قَدْرِ نَصَبِكَ وَنَفَقَتِكَ

Meaning: Prophet SAW said to 'A'ishah RA: Indeed the reward you get depends on the level of difficulty and contribution. (HR.Bukhari-Muslim)

CONCLUSION

Islam as a guideline of life has regulated all aspects of human life does not escape also regulate the labor force and the determination of wages of workers. Working for humans is a way of continuing life aimed at achieving the pleasure of Allah SWT therefore Islam glorifies work and labor as long as it is in accordance with the stipulated provisions. The Prophets who are the greatest human beings also involve themselves in working to earn a living.

Islam provides several criteria in lifting the workforce, which among others are workers' skills, education, health, and good minds. These criteria must be met by a worker in order to perform the obligations as a worker with a good and professional. In addition, there is also a need for awareness of the workers to carry out their obligations as workers / workers but Islam does not forget-even protect- the rights that can be obtained by the workers

In relation to wage / salary rights acceptable to workers, Islam underlies the principle of justice and the absence of injustice. These two principles are not only based on the workers but on the employers and the bosses. On the part of the worker, he will get a salary in accordance with the level of obligations that he has done but certainly salary / wage that can be accepted by the worker must be above the minimum standard of living and his family. On the employer's side, an employer is not allowed to pay a worker's salary below the minimum requirement, but an employer cannot be required to provide salaries above the maximum limit for efficiency in production to be maintained and an investment climate at a reasonable level.

²¹ Rahman, Afzalur. 1995. *Doktrin ekonomi Islam* alih bahasa Soeroyo & Nastangin. Yogyakarta: PT Dana Bhakti Wakaf. Vol 2 p 372

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